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arms," the last "argument"(?) of kings. It is wreaking vengeance not upon the guilty in favor of which something might be said, but chiefly on the innocent. The process is both aggressive and retrogressive. Persons innocent of crime, guilty of no alleged wrong are hurled against each other by a central power called a government. It is as if two brutes in human form should in their anger each seize two helpless babes by the feet and beat out the brains of each against the other with but little injury to the brute himself.

We are speaking, of course, not of the object or cause of any war, but of the way in which every war "civilized"(?) or barbarous is conducted. If the spirit is not diabolical, the methods inhumane, and the sum of results on the whole wicked, then we fail to estimate them.

"WARLIKE VIRTUES."

Is virtue, i. e., true virility or manliness,— the unyielding strength of righteousness,—dependent for its existence on war? Must "virtue" be "warlike"? If wars were abolished would virtue disappear? Because great virtues have been developed under the stress and tests of military life is that the only or the necessary school of virtue? Because Rome was more "virtuous" when most military and most corrupt when at peace, does that prove that Christian civilization, which ancient Rome never had, needs the barbarous customs of heathen heroes to stiffen its brawn and muscle, lest it be dissolved in luxury and vice? For the Christian to ask such questions is to answer them. His faith in God and in humanity as acted upon by its creator, forbids such a creed. To adopt it and to preach it to-day seems to us like adopting and preaching rank Atheism. If progress is not a dream, if science is a reality, if Christianity is not a cunning lie, human nature may rise to its highest possibilities and even become "partaker of the divine nature"

When no war or battle sound
Is heard the world around.

Indeed the Kingdom of God can never be on earth what it is in Heaven if men may not be virtuous without being soldiers of any king but Jesus Christ. Hence might be inferred the uselessness and folly of praying the Lord's prayer. On fields of discovery, on lines of railway, on tempest-tost ships, in obscure laboratories, on mission fields, in the perils that beset men in every avocation, there are multiplied and increasing occasions for courage, fortitude, self-denial, self-surrender and self-consecration that reach even to life itself.

The hope that a better day is coming and that the earth is to be filled with God's glory and man is to be changed into his moral image from glory to glory is based on the capacity of the race to become virtuous, and remain so when it has graduated from its long school of sin and suffering.

In the *Maine Farmer* is the following item:

"A Massachusetts manufacturer, in payment of his operatives (700), gave each one a crisp ten-dollar bill. Each bill was marked so that it could be recognized. The Tuesday following, 410 of these bills had been deposited in the bank by the *saloon-keepers*."

"That is where the money goes." That explains the common complaint of hard times. The saloon-keeper gets the lion's share.

THE SUNLIGHT OF OUR HOUSEHOLD.

Did you ever see her
The little fairy sprite,
Who came glancing through our household
Like a ray of golden light?
Whose little feet kept dancing
Never weary until eve
Threw its purple shadows o'er us
And her good-night kiss she gave.

Did you ever see her
With her flowing curls of brown
As she gladly ran to meet us
Coming from the distant down?
As she greeted us with kisses
'Twas the sweetest welcome home
To hear her bird voice lisping
"Oh! I'm so glad you've come."

Did you ever see her
With her eyes of tender gray,
They were sometimes filled with tear-drops
Like the early flowers of May?
Often they were laughing, glancing,
Shining, twinkling, bright with joy
As she told some pretty story
Of her kittens or her toy.

And you did not see her
When those pattering feet were still,
When the little hands were folded
Not by their sweet owner's will.
When the eyes were closed so gently
And the curls of soft brown hair,
By the hands of friends were parted
From her forehead pure and fair.

And you did not see her
When they shut the coffin lid,
And our little fairy darling
From our sight forever hid.
With her going west our sunlight
From our house 'tis ever gone,
May we say with truth and calmness
Not my will, but thine be done.

CONDITIONS OF ARBITRATION.

We have just been reading in the London *Herald of Peace and Arbitration* an article on the Behring Sea trouble, to the writer of which it seems clear that the claim of the United States is altogether wrong, and that no fairer offer could be made than that of the British Government to refer the question to arbitration. Yet those on this side of the ocean (and of the St. Lawrence river) who have read the statement of the United States Secretary of State, find it easy to believe that the claims therein made are justified by treaties, by experience and by the spirit of international law. Especially, to them, is one part of the proposal of the British Government objectionable, namely: "That the United States Government, if the award should be adverse to them on the question of legal right, will compensate British subjects for the losses which they may sustain by reason of their compliance with the British Proclamation." It does not appear to be a full offer of arbitration to lay down, in anticipation, so important a decision in favor of one of the parties concerned, as a condition of amicable negotiation.—*Friends' Review*.